# CHINA BULLETIN

of the

## FAR EASTERN OFFICE

**Division of Foreign Missions, NCCC/USA**

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### OTICE TO READERS IN NEW YORK CITY VICINITY

The Chinese Christian Fellowship is inviting all former missionaries to China to a prayer eeting and tea at Riverside Church on April 30 at 2:30 P.M. All who can come are cordially vited.

### IE CIM CABLE CODE

An article in the February 22 Tien Feng lashes out at the China Inland Mission for its use of private telegraph code. The writer gives a short account of the founding of this Mission by dson Taylor, and then tells of its published telegraph code, put out in 1907. First he asks, y should any religious organization, devoted to preaching the gospel, feel the need for a cret code at all. This question, he says, we can answer if we look at the contents of this code. e preface states that the entries in it are based on the words and expressions most used in CIM bles during the previous ten years. So the writer of this article turns to certain words and rases, and quotes the entries under them as a proof of the overriding interest of the CIM. These e: Consul, Legation, Information, Instruction, Report (Translated here as a spying report - 'ing-pao), Confidential, Private, Revolution, Rebellion, etc. The writer comments that ese are the phrases one would expect to find in a lurid novel of international intrigue, and that e CIM through its own publication has confessed its involvement in the aggressive and imperi- stic designs of the Western countries from which their missionaries came. Fortunately, he ds, these missionaries have now been driven out of the country and they will never be allowed return.

### ORAL REARMAMENT AGAIN

In the March 28 Bulletin we noted an article critical of MRA in the January 11 Tien Feng. w in the February 8 Tien Feng we find another article directed against MRA. This one, itten by Wang Shen-ying, is based on a criticism of MRA in the Christian Century for Sep- mber 28, 1955. The latter's criticism seems to have been directed against the use by MRA of nerican army planes for transportation from one country to another in Asia, for the purpose of esenting an MRA play. But Wang is more concerned over the nature of the play itself, which RA described as an attempt to answer some of the "deepest spiritual and political questions" the day. Wang comments, "From this it can be seen that MRA is not a purely religious body. ey merely put on a religious cloak in order to carry on political propaganda."

(The reasoning here is quite clear cut in its inconsistency. By its constant practice Tien ng proclaims the right of pro-Communist Christians to criticize capitalist governments, and oks upon this as a legitimate exercise of Christian freedom, but if any Christian critical of

sued bi-weekly to keep mission boards and missionaries informed on Christian work in China. formation from Chinese church magazines and other Chinese sources is passed on as objec- vely as possible, with a minimum of interpretation. When interpretation is necessary, it is en- losed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.50; Over- eas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

Communism ventures to speak on any "spiritual" question which has "political" implications, that in itself is a proof that his religion is not real, but only a cloak for certain sinister aims.)

## LOOKING INTO THE SIXTIES

The Peking People's Daily for January 1 had an editorial with the above title, which was reproduced in full in the January 11, Tien Feng. The editor begins with praise of the great accomplishments of the past ten years, and attributes them to the proper application of Marx-Leninism. At the same time he makes it very clear that this is not a blind mechanical following of rigid rules. After quoting the Moscow Declaration of the Communist and Labor Parties to the effect that Communist principles must be properly adapted to the special conditions of each people and nation, he adds, "It is inconceivable that China, which constitutes one fourth of the human race, should attempt to carry through a socialist revolution without incorporating some special features of its own. The Chinese Communist Party and the whole Chinese people in the first part of this ten year period made it their first concern to take account of Chinese conditions in their carrying through of democratic and social reform, and it was only after these two tasks had been performed that they turned their attention to the new task of socialist construction under Chinese conditions. In this last task the Party and the people, under the leadership of Chairman Mao, and following the leading of late experience, sought out the three magic wands (fa-pao - the Buddhist term for sutra) of the general line for socialist construction, the speed of the Great Leap Forward, and the form of the People's Commune."

He then goes on to state that 1959, far from being China's darkest year, as American propaganda has tried to make out, was really a very good year, and that on the basis of the accomplishments of 1958 and 1959, China can expect to overtake or surpass Great Britain in industrial production during the sixties. He admits however that on a per capita basis China will still be far behind.

To establish this optimistic forecast for the future, he quotes a remarkable statement from Mao Tse-tung: "The socialist system will certainly replace the capitalist system, this is a principle that is not dependent upon human will for its accomplishment. No matter how the reactionary party tries to impede the wheels of progress, sooner or later the revolution will come, and will be victorious."

## ASSOCIATION FOR ASIAN STUDIES

This Association held its 12th annual meeting in New York April 11-13. Scholarly papers were presented on all aspects of Asian life, cultural, political and economic. One of the most interesting to your editor was by Paul Cohen, a graduate student in Harvard University, on "The Anti-Christian Tradition in China." The earliest material which he had found dated from 1640 a pamphlet in which the writer gave a rather keen criticism of the Christian theology presented to China by the early Jesuit fathers. On the fall of man that early writer commented that even mortal man by taking due precautions can often prevent his plans from meeting mishap, and can we suppose that the omnipotent God was unable to prevent his plan for mankind from being frustrated by the sin of man?

Prof. M. Searle Bates, formerly of the University of Nanking, gave a paper on "The Success of Missionaries in Adapting to Chinese Culture and Society." I would say that he characterized that success as rather moderate, but increasing in tempo in the last 25 or 30 years of the missionary epoch. Dr. K. C. Liu's paper on "Current Research on the Missionary Movement" was concerned almost entirely with the Christian universities in China and their contribution to Chinese life. He spoke with particular appreciation of the series of books being put out by the United Board giving the history of these universities. Prof. Theodore Herman of Colgate University had a contribution on "Western Missionaries as Agents of Economic Change in China," in which he presented interesting figures on the Swatow and Chefoo lace work and other similar work introduced by the missionaries.

Prof. J. Lossing Buck, formerly of the University of Nanking, was Chairman of a section which discussed food production and agricultural development in Communist China. Here the various papers read seemed to center around the figures for grain production in 1958, partly because that was the year of the Great Leap Forward, for which Communist China at first made

fantastic claim of a grain production of 375 million tons, and then later was obliged to re-e this figure downward to 250 million tons. Our agriculturists feel that even this is an in-ted claim, and gave reasons for thinking the true figure might be somewhere between 200 d 220 million tons. Sweet potatoes are included in this figure, scaled down to one quarter eir actual weight, to make them more comparable to the rice, wheat, etc., which make up e main part of the figure. The tone of the discussion seemed very scientific and impartial, t I could not help but feel at times that the speakers were taking delight in deflating the mmunist claims.

The papers were all quite scholarly and factual, abounding in statistics, of varying degrees validity and significance. Sometimes I wondered if the writers themselves took the figures ry seriously, but I guess they did, statisticians always do, I heard of one recently who drowned a river he had proved to average only two feet in depth.

But on the whole I was much impressed with the high quality of the papers presented. The esidential address by Prof. George B. Cressey, of Asia geography fame, on the Deserts of Asia, as a masterly presentation. Any of our readers who get an opportunity to attend the 13th an-al meeting next year will find it worth while.

## HE PARSONS STATEMENT

Some of our readers may recall that on February 19 J. Graham Parsons, Assistant Secretary State for Far Eastern Affairs, made an important statement on "The American Role in Pacific-sian Affairs" before the Wisconsin Bar Association in Milwaukee. This address is now being stributed by the Committee of One Million.

In it he takes account of the two-China proposition that has been advanced in many quarters, d that was implicit in the Cleveland Conference statement. He points out that the cutting of ntacts between mainland China and the United States was not due to any American action, it was the deliberate policy of the Peking regime. "The Peiping regime from its inception rsued a deliberate policy of obliterating contacts between the American and Chinese people hich had been built up over a century." The two-China concept offers no solution of present fficulties, since it "in any way, shape or form is totally unacceptable both to the Republic of hina and the Chinese Communist regime."

The People's Daily of Peking on March 4 carried a very lengthy comment on this speech. The riter was especially stung by the statement that the cutting of contacts was due to Communist ction, and replies that rather it was "the result of the U.S. imperialist aggression against hina in the past hundred years." Without going into details on the pre-war history, he points it this aggression of the U.S. in its support of Chiang Kai-shek, its fighting in Korea, and its ccupation of Taiwan. He concludes from this: "It is the U.S. which constantly threatens and mmits acts of provocation against the Chinese people, and has sought, both from within and ithout and in political, military and economic fields, to strangle the cause of liberation and nstruction of the Chinese people and eventually to overthrow New China."

The writer does not accept Parsons' denial of the two-China policy, but claims that Ameri-an practice is directed towards the establishment of the two-China situation, whether the State epartment admits it or not. His conclusion is that American policy as stated in the Parsons peech has run into a blind alley, from which it does not know how to extricate itself.

## IA YIN CHU

Dr. Ma Yin-chu, a 76 year old scholar with degrees from both Yale and Columbia Universi-ies, was dismissed from his post as President of Peking University on March 26, and replaced by ice-President Lu Ping. He had been under criticism for two or three years, but has always truck back defiantly at his critics. In the University magazine "New Construction" for No-ember he published an article "My Philosophical Thinking and Economic Theory." The De-ember number of the magazine brought a severe criticism of it, written by three men who de-cribe themselves as "students in the Department of Philosophy in the Peking University and outh brought up under the guidance and care of the Party." In particular they condemn Ma's heory of "circular progression", which he claims is equivalent to dialectical materialism, but

which they condemn as a bourgeois perversion of dialectical materialism. Dr. Ma came back in the January number with an article "I Repeat My Request." In it he says, "Though I am almost 80, and am fully aware that I am out-numbered, I will accept the challenge single-handed and will fight until I die. I will never capitulate to those critics who are set on bringing others to submission by force and not by reasoning." He goes on to complain that there is nothing constructive in the criticisms directed at him, but mere destructive denunciation. He also states that he has received quite a number of letters expressing agreement with his views, but many of the writers did not dare to sign their names. He comments drily that this "reflects in part the true situation of 'hundred flowers blooming and all schools of thought contending' today. I am forced therefore to stage a one-man show. I have to fight it out alone."

The students immediately return to the attack with an article "What Is Ma Yin-ch'u Asking For?" This last article of his made them very indignant. "In our opinion, this article represents an attack, more frantic than ever, on Marxism-Leninism." They contend that his reference to the 'hundred flowers' is a malicious slander, and end with the ominous statement, "Is it good to remain stubborn until you die?"

## CHURCH NEWS

Some news items from Soochow: Pastor Chu Sing-seng died a few months ago at the age of 77 or 78. He was pastor of Fitch Memorial in Shanghai in 1949. Little Chu (Chu Kwei-sung) became a Baptist several years ago, and was pastor of North Gate Baptist Church in Shanghai. He is now retired on a pension of ¥50. a month. Dr. C. K. Hsu is working part time for the Government and part time for herself.

Cardinal Tien has been named President of the new Fu Jen University which is being established in Taiwan. The pope has contributed $100,000. toward the project, and it is reported that American Catholics have pledged more than a million dollars. The former Fu Jen University was in Peking.

Lin Yu-tang has expanded his statement about his return to Christianity into a book entitled "From Pagan to Christian." In it he tells of his slow progression from agnosticism and rationalism to his present Christian faith.

The mainland periodical "Philosophical Research" recently made the following statement about religions: "We demand that religious people support the Chinese Communist Party and... travel the road to socialism. Only by following such a course can religious undertakings obtain protection and only then can there be a future for religious people." (Quoted from Hong Kong Standard by Fides.)

## GENERAL NEWS

Peking announced on February 15 that it had turned out the first batch of thirty baby motor cars. It will seat four people, and has a cruising speed of 56 kilometers per hour. It was developed by faculty and students of Tsinghua University. It is expected that these small cars will ultimately replace pedicabs.

Peking newspapers were reporting enthusiastically in February the use of the Latin alphabet to speed the literacy campaign. The method is first to teach the alphabet, which can be done in from 15 to 20 hours, and then use this for teaching the Chinese characters. It is noted that an additional advantage of this method is that those who speak different dialects are helped to master the standard pronunciation. Wanjung Hsien in Shansi Province is said to be the pioneer in the use of this method.

An organization of astronomy workers in China joined the International Astronomical Union in 1935. After Liberation the official Astronomical Society of the People's Republic continued to cooperate and enjoy membership status. But in September 1959 the Executive Committee of the Union admitted an Astronomical Society from Taiwan as member. In protest the Communist Astronomical Society from the mainland has now withdrawn from the Union.

Several magazine articles from the mainland have felt the necessity lately of refuting current criticisms of the general economic situation. One concerns the general market in Hopei Province. The writers, two high Communist officials of the Province, admit that "at the turn of the year a shortage of certain types of commodities appeared in the market," but claim that in general the situation is good. Another article is entitled, "What a Lie, to Say that the Work of Afforestation is a Mess." It is claimed of course that these criticisms come only from reactionary rightists.